



Wednesday, 14 February 2024 – 7.00 pm Solemn Mass (livestreamed)
Ash Wednesday

Prelude *Pavana Lachrymae*, William Byrd

The Gathering of the People

Please stand when the bell is rung.

Introit

Thou hast mercy on all things, O Lord, and hatest nothing which thou hast created, and winkest at man's iniquities, because they should amend, and sparest all men, for they are thine, O Lord, thou lover of souls.

Kyrie eleison *Mass for four voices*, William Byrd
Lord, have mercy. Christ, have mercy. Lord, have mercy.

Celebrant: Let us pray. Almighty and everlasting God, you despise nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our brokenness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People: **Amen.**

Please be seated.

The Proclamation of the Word

First Reading Joel 2:1-2, 12-17

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near— a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come. Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain-offering and a drink-offering for the Lord, your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and

the altar let the priests, the ministers of the Lord, weep. Let them say, 'Spare your people, O Lord, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, "Where is their God?"'

Lector: The word of the Lord.

People: Thanks be to God.

Gradual

Be merciful unto me, O God, be merciful unto me, for my soul putteth her trust in thee, O Lord my God. He shall send from heaven, and shall save me from the reproof of him that would eat me up.

Second Reading 2 Corinthians 5:20b-6:10

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, 'At an acceptable time I have listened to you, and on a day of salvation I have helped you.' See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labours, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honour and dishonour, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Lector: The word of the Lord.

People: Thanks be to God.

Tract

O Lord, deal not with us after our sins, neither reward us according to our misdeeds. O Lord, remember not our former offences, but have mercy upon us, and that soon, for we are come to great misery. Help us, O God of our salvation, and for the glory of thy Name, O Lord, deliver us, and be merciful unto our sins, for thy holy Name's sake.

Please stand.

Hymn 59 ECCE TEMPUS (*Green New English Hymnal*)

1. Now is the heal - ing time de - creed
 2. Who, al - way mer - ci - ful and good,
 3. There - fore with fast - ing and with pray'r,
 4. Cleanse us, O Lord, from ev - ery stain;
 For sins of heart, of word or deed,
 Has borne so long our way - ward mood,
 Our se - cret sor - row we de - clare;
 Help us the meed of praise to gain,
 When we in hum - ble fear re - cordly
 Nor cut us off un - spar - ingly
 With all good striv - ing seek his face,
 Till with the an - gels linked in love
 The wrong that we have done the Lord.
 In our so great in - i - qui - ty.
 And low - ly heart - ed plead for grace.
 Joy - ful we tread thy courts a - bove.

5. Father and Son and Spirit blest,
 To thee be ev'ry pray'r addressed,
 Who art in threefold Name adored,
 From age to age, the only Lord.

A - men.

Deacon: The Lord be with you.

People: And with thy spirit.

Deacon: The Holy Gospel of our Lord Jesus Christ according to Matthew.

People: Glory be to thee, O Lord.

Gospel Reading Matthew 6:1-6, 16-21

Jesus said, 'Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by

others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.'

Deacon: The Gospel of Christ.

People: **Praise be to thee, O Christ.**

The Homily

Exhortation

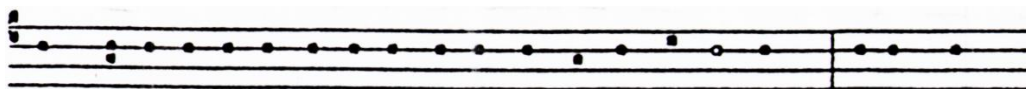
Dear friends in Christ, every year at the time of the Christian Passover we celebrate our redemption through the death and resurrection of our Lord Jesus Christ. Lent is a time to prepare for this celebration and to renew our life in the paschal mystery.

We begin this holy season by remembering our need for repentance, and for the mercy and forgiveness proclaimed in the Gospel of Jesus Christ. We begin our journey to Easter with the sign of ashes, an ancient sign, speaking of the frailty and uncertainty of human life, and marking the penitence of the community as a whole.

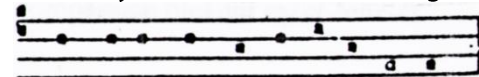
I invite you therefore, in the name of the Lord, to observe a holy Lent by self-examination, penitence, prayer, fasting, and almsgiving, and by reading and meditating on the word of God. Let us kneel before our Creator and Redeemer.

Please kneel if you are able.

Psalms 51:1-18



C: HAVE MER-cy on me, O God, according to your lov-ing-kind-ness; * in your great



compassion blot out my of- fenc-es

P: Wash me through and through from my wick-ed-ness * and cleanse me from my sin.

C: For I know my trans-gres-sions, * and my sin is ev-er be-fore me.

P: Against you only have I sinned * and done what is e-vil in your sight.

C: And so you are justified when you speak * and up-right in your judgement.

P: Indeed, I have been wicked from my birth, * a sin-ner from my moth-er's_womb.
 C: For behold, you look for truth deep with-in me, * and will make me under-stand wisdom se-cret_ly.
P: Purge me from my sin, and I shall be pure; * wash me, and I shall be clean in_deed.
 C: Make me hear of joy and glad-ness, * that the body you have brok-en may re_joyce.
P: Hide your face from my sins * and blot out all my in-i-qui_ties.
 C: Create in me a clean heart, O God, * and renew a right spir-it with-in me.
P: Cast me not away from your pres-ence * and take not your ho-ly Spir-it from me.
 C: Give me the joy of your sav-ing help again * and sustain me with your boun-ti-ful Spir-it.
P: I shall teach your ways to the wick-ed, * and sin-ners shall re-turn to_you.
 C: Deliver me from death, O God, * and my tongue shall sing of your righteousness, O God of my sal-va-tion.
P: O-pen my lips, O Lord, * and my mouth shall pro-claim your_praise.
 C: Had you desired it, I would have of-fered sac-ri-fice, * but you take no de-light in burnt-of-fer_ings.
P: The sacrifice of God is a trou-bled spir-it; * a broken and contrite heart, O God, you will not de_spise.

Litany of Penitence

Celebrant: Most holy and merciful Father,
People: We confess to you, to one another, to the ever-blessèd Virgin Mary, blessèd Mary Magdalene, and to the whole communion of saints in heaven and on earth, that we have sinned by our own fault in thought, word, and deed; by what we have done, and by what we have left undone.

Celebrant: We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbours as ourselves. We have not forgiven others, as we have been forgiven:
People: Have mercy on us, Lord.

Celebrant: We have been deaf to your call to serve as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit:
People: Have mercy on us, Lord.

Celebrant: We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives:
People: We confess to you, Lord.

Celebrant: Our self-indulgent appetites and ways, and our exploitation of other people:
People: We confess to you, Lord.

Celebrant: Our anger at our own frustration, and our envy of those more fortunate than ourselves:
People: We confess to you, Lord.

Celebrant: Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work:
People: We confess to you, Lord.

Celebrant: Our negligence in prayer and worship, and our failure to commend the faith that is in us:
People: We confess to you, Lord.

Celebrant: Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty:
People: Accept our repentance, Lord.

Celebrant: For all false judgments, for uncharitable thoughts toward our neighbours, and for our prejudice and contempt toward those who differ from us,

People: Accept our repentance, Lord.

Celebrant: For our waste and pollution of your creation, and our lack of concern for those who come after us,

People: Accept our repentance, Lord.

Celebrant: Restore us, good Lord, and let your anger depart from us;

People: Hear us, Lord, for your mercy is great.

The Blessing of Ashes

Celebrant: Almighty God, from the dust of the earth you have created us. May these ashes be for us a sign of our mortality and penitence, and a reminder that only by your gracious gift are we given eternal life; through Jesus Christ our Saviour.

People: Amen.

Those who desire to receive ashes are asked to come forward now to the altar rail. The ashes are imposed on the forehead of each person with the following words:

Remember you are dust, and to dust you shall return.

Antiphon

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say: "Spare, O Lord, spare thy people. Shut not up, O Lord, the mouths of them that praise thee."

Celebrant: Accomplish in us, O God, the work of your salvation:

People: That we may show forth your glory in the world.

Celebrant: By the cross and passion of your Son, our Lord;

People: Bring us with all your saints to the joy of his resurrection.

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

Amen.

Please stand.

The Peace



Celebrant: The peace of the Lord be al-ways with you.



People: And with thy spir-it.

The Celebration of the Eucharist

Hymn 171 SHARPTHORNE (*Blue Common Praise Hymnal*)

1 What does the Lord re - quire for praise and of - fer - ing?
 2 Rul - ers of earth, give ear! Should you not jus - tice know?
 3 All who gain wealth by trade, for whom the work - er toils,
 4 How shall our life ful - fill God's law so hard and high?

What sac - ri - fice, de - sire, or trib - ute bid you bring?
 Will God your plead - ing hear, while crime and cruel - ty grow?
 think not to win God's aid, if greed your com - merce soils.
 Let Christ en - due our will with grace to for - ti - fy.

Do just - ly; love mer - cy; walk hum - bly with your
 Do just - ly; love mer - cy; walk hum - bly with your
 Do just - ly; love mer - cy; walk hum - bly with your
 Then just - ly, in mer - cy, we'll

God.
 God.
 God.

hum - bly walk with God.

Please be seated.

Offertory Sentence

I will magnify thee, O Lord, because thou hast set me up, and not made my foes to triumph over me. O Lord my God, I cried unto thee, and thou hast healed me.

Motet *Emendemus in Melius*, William Byrd

Emendemus in melius quae ignoranter peccavimus; ne subito praeoccupati die mortis, quaeramus spatium poenitentiae, et invenire non possimus. Attende, Domine, et miserere; quia peccavimus tibi. Adjuva nos, Deus salutaris noster, et propter honorem nominis tui libera nos. Let us change for the better those things in which we have unknowingly sinned; lest, suddenly overtaken by the day of death, we should seek a place of penitence and be unable to find it. Hear us, O Lord, and be merciful, for we have sinned against you. Hearken to us, O God of our salvation, and for the sake of your name, set us free.

Please stand when the thurifer turns to cense the congregation.

Celebrant: Pray, my brothers and sisters, that this, my sacrifice and yours may be acceptable to God the almighty Father.

People: **The Lord receive this sacrifice at thy hands, to the praise and glory of his holy name, to our benefit and that of all his holy Church.**

Celebrant: Let us pray.

Merciful God, turn us from sin to faithfulness. Accept our offering, and prepare us to celebrate the death and resurrection of Christ our Saviour, who is alive and reigns with you now and for ever.

People: **Amen.**

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant, the second for the People, and the third for the Celebrant. The lyrics are: "The Lord be with you. And also with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give our thanks and praise."

Celebrant *People* *Celebrant*

The Lord be with you. And also with you. Lift up your hearts.

People *Celebrant*

We lift them to the Lord. Let us give thanks to the Lord our God.

People

It is right to give our thanks and praise.

Celebrant: Blessed are you, gracious God, creator of heaven and earth, because you bid your faithful people to cleanse their hearts and to prepare with joy for the paschal feast; that reborn through the waters of baptism and renewed in the eucharistic mystery, we may be more fervent in prayer and more generous in the works of love. Therefore we raise our voices to you in praise, to proclaim the glory of your name:

At the sound of the bells, please kneel or remain standing.

Sanctus *Mass for four voices, William Byrd*

Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

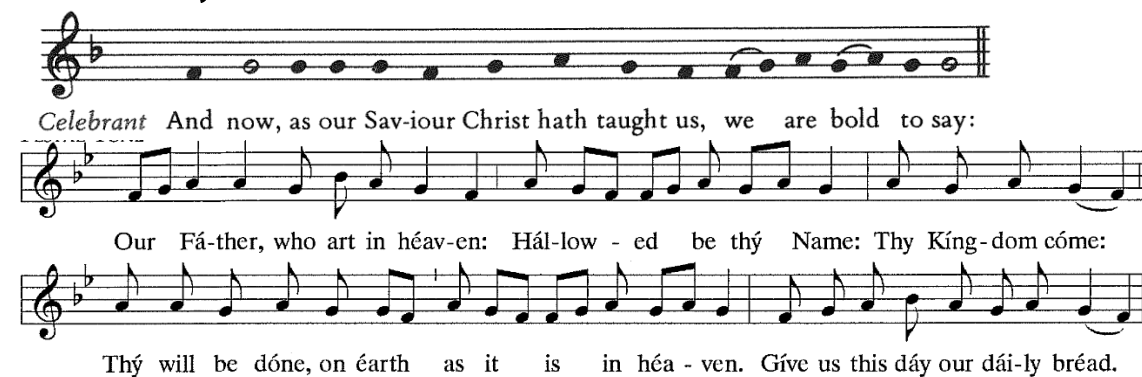
Celebrant: We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. On the night he was handed over to suffering and death, a death he freely accepted, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: this is my body which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, Father, according to his command,

People: **we remember his death,
we proclaim his resurrection,
we await his coming in glory;**

Celebrant: and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant. Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit. In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever.

People: **Amen.**

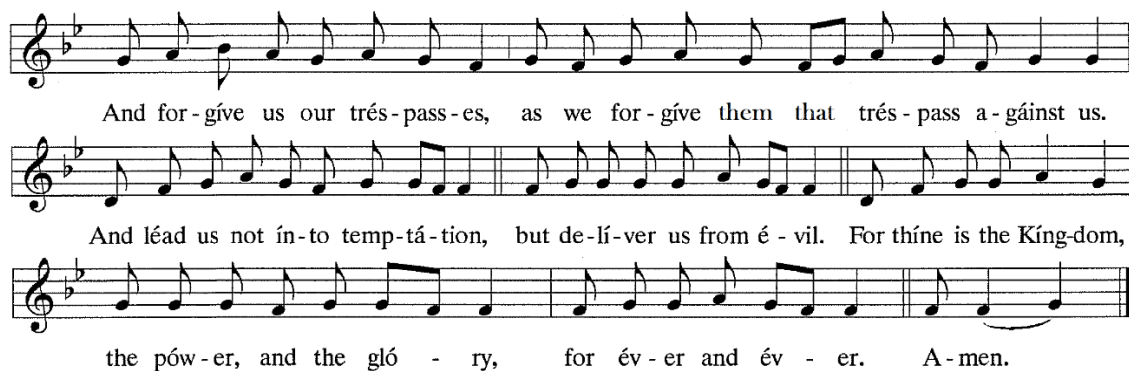
The Lord's Prayer



Celebrant And now, as our Sav-iour Christ hath taught us, we are bold to say:

Our Fá-ther, who art in héav-en: Hál-low - ed be thý Name: Thy Kíng-dom cóme:

Thý will be dóne, on éarth as it is in hía - ven. Gíve us this dáy our dáí-ly bréad.



And for-gíve us our tré-s-pass-es, as we for-gíve them that tré-s-pass a-gáinst us.

And léad us not ín-to temp-tá-tion, but de-lí-ver us from é-vil. For thíne is the Kíng-dom,

the pów-er, and the gló-ry, for év-er and év-er. A-men.

The Breaking of the Bread

Celebrant: We break this bread,

People: Communion in Christ's body once broken.

Celebrant: Let your Church be the wheat that bears its fruit in dying.

**People: If we have died with him, we shall live with him;
if we hold firm we shall reign with him.**

Celebrant: The gifts of God for the people of God.

People: Thanks be to God.

Agnus Dei *Mass for four voices, William Byrd*

O Lamb of God, that takest away the sin of the world: have mercy upon us.

O Lamb of God, that takest away the sin of the world: grant us thy peace.

The Communion

At this time you are invited to come up to communion. Please follow the directions of the sidespeople. If you would prefer to make a spiritual communion, please remain in your pew. We invite you to use the following words as inspiration:

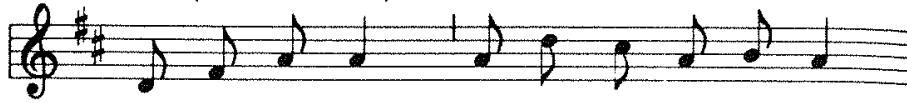
My Jesus, I believe that you are in the Blessed Sacrament. I love you above all things, and I long for you in my soul. Since I cannot now receive you sacramentally, come spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

Communion Sentence

He who doth meditate on the law of the Lord day and night, will bring forth his fruit in due season.

Hymn 507 ATTENDE DOMINE (*Green New English Hymnal*)

Refrain (Cantor 1st time)



Hear us, O Lord, * have mer - cy up - on us:



for we have sinn'd a - gainst thee.

The Sending Forth of the Community

Celebrant: Let us pray.

Please stand.

God of compassion, through your Son Jesus Christ you reconciled your people to yourself.
Following his example of prayer and fasting, may we obey you with willing hearts and serve one another in holy love; through Jesus Christ our Lord.

People: Amen.

Celebrant: May the God of mercy transform you by his grace, and blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

People: Amen.

Here follow any notices or announcements.

Dismissal



Deacon Let us bless the Lord.

People Thanks be to God.

Hymn 70 SOUTHWELL (*Green New English Hymnal*)

Adapted from Ps xlv in
The Psalmes in English Metre 1579
by W. Daman 1540–91



LORD Jesus, think on me,
And purge away my sin;
From earthborn passions set me free,
And make me pure within.

2 Lord Jesus, think on me,
With care and woe opprest;
Let me thy loving servant be,
And taste thy promised rest.

3 Lord Jesus, think on me,
Amid the battle's strife;
In all my pain and misery
Be thou my health and life.

4 Lord Jesus, think on me,
Nor let me go astray;
Through darkness and perplexity
Point thou the heavenly way.

5 Lord Jesus, think on me,
When flows the tempest high:
When on doth rush the enemy
O Saviour, be thou nigh.

6 Lord Jesus, think on me,
That, when the flood is past,
I may the eternal brightness see,
And share thy joy at last.

Greek, SYNESIUS OF CYRENE 375–430
Tr A. W. CHATFIELD 1808–96

Postlude *Miserere*, William Byrd

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Celebrant Father Eric Beresford
Homilist Father Jake Cunliffe
Deacon Father Theo Ipema
Subdeacon James Burbidge
Director of Music David Simon

Land acknowledgement for the Church of St Mary Magdalene

We wish to acknowledge this land on which the Church of St Mary Magdalene stands. For thousands of years it has been the traditional land of the Haudenosaunee Confederacy, the Huron-Wendat, the Seneca, the Anishinaabe, and the Mississaugas of the Credit. This land is part of the Dish with One Spoon Treaty, and the Two Row Wampum Belt. Today, this meeting place is still home to many Indigenous people from across Turtle Island, and we are grateful to have the opportunity to care for the plants and creatures provided by the Creator, and to live and worship on this land. (Compiled by Jo-Ann Dawson and Richard Woolrich)